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# National Anti-Slavery Standard.

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**National Anti-Slavery Standard.**

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ANTI-SLAVERY AGENTS TO CONSULT HIS OFFICE.

THE STANDARD.

TWENTY-SEVENTH ANNIVERSARY

OF THE

AMERICAN ANTI-SLAVERY SOCIETY.

Reported for THE STANDARD by J. M. W. YERRINTON.

[CONTINUED FROM LAST WEEK.]

## Speech of Wendell Phillips, Esq.

Wendell Phillips, Esq., was then introduced, as the last speaker of the morning (Thursday), by the Chair.

Mr. Phillips said I can very sincerely say that I stand with a great deal of pleasure upon this platform this morning. I think we have very peculiar reasons for rejoicing over the position and prospects of the anti-slavery movement. The sky looks clear; the picture seems bright. I am not sure whether there is much necessity for holding such a meeting, or that perhaps we hold too many. Having just finished a very interesting and excited session of the American Society at Charleston (laughter and applause), and looking forward to another session of the same Christian Church in the Empire City of the Union, I am sure I can say that I am very unwilling to be the person to say that it is not a very pleasant thing to be sitting here this morning. I think we have very peculiar reasons for rejoicing over the position and prospects of the anti-slavery movement. The sky looks clear; the picture seems bright. I am not sure whether there is much necessity for holding such a meeting, or that perhaps we hold too many. Having just finished a very interesting and excited session of the American Society at Charleston (laughter and applause), and looking forward to another session of the same Christian Church in the Empire City of the Union, I am sure I can say that I am very unwilling to be the person to say that it is not a very pleasant thing to be sitting here this morning. I am glad to stand here, therefore; glad as the precursor of those who are coming after me. I am glad to hear the John Brown of the American pulpit this morning (loud applause), and I should be disposed to say, stand by your guns.

### [Stand by the Guards will be more to the point.]

I go for the sound; but I go for the thought which ploughs deeper and lasts longer than the sword. Motto is a matter of thinking, not of fighting.

I have, I think, a right to call my predecessor the John Brown of the Society (applause)—that is, the man of the Puritans" is in succession to-day (and laughter and applause). Thomas Spooner is the Harper's Ferry of the sound conflict present with us. I suppose the culture of American Congregationalism is to occupy upon him the culture of the Society, and he has swooped upon the heroes of Charleston and Harper's Ferry, for it is meeting to-day, as it was meeting here, and—like kindred deeps uprising unseen—that Christian principle of liberty which underlies the whole Eighteenth century, and which has come to the front in the American Anti-Slavery Society (applause). The only trouble is, as the resolutions say, that we have nothing to say.

But the sky grows bright. We have had a great many to-day. We have had the Rev. Mr. Ward from the North and South outside age; the Missionary Society is leaden in presence—this is what I call the elements for public sympathy and support; the Tract Society has a bequest in Boston and a bequest in New York. Everything is looking, and at last the Christian Church is to be the great power of the land (loud cheering). Just stand out that way, and you will see something. She hated the Republican motto, "Freedom national, slavery sectional," she had the motto, "Slavery everywhere;" and the counterpart is "Democracy national" (great cheering). Just as I assume one of the story an Eastern traveller tells of a bear in Northern Asia, who was in the habit of—and when she had just taken off the boiling tea-kettle, and, standing on her hind legs, was about to pour it down the throat of the officer offered to her—she would have licked the kettle; the more it burned him, the more he licked her, and the more he licked her, the more he cheered it, and so forth. The Democratic party cheered slavery everywhere; and the more it was tortured it, the more it was cheered it, and the more it was cheered it, the more it licked it, and so the doctrine is to-day (applause).

What stops the effort party? How much does it cost? Why, Sir, Forrest has found out a way to pay for the conflict—an "irrepressible conflict," and how found out is a question for the gossips. But we are fearless; we don't know anything; we are ignorant; we are not to be frightened; we are not to be much frightened what is the matter with us; we are more, less—sentence—strong-minded women, and, along with such deep concern these evils, we are such enthusiasts who instructs us how to think. Well, there is no "irrepressible conflict." Nonsense! Why, Sir, Forrest knew and rejoiced." Where did he find that out? Why, Sir, Forrest

## ANNIVERSARY PROCEEDINGS.

[CONTINUED FROM FOURTH PAGE.]

thought which now demand attention, which are here to be read and replied.

Among them, that the execution of John Brown was a crime and bloody murder. It was only what deserved to be hung on the gallows; it was they who deserved it, for they had attempted to overthrow and subvert upon him by the hand of violence, and instituted upon him by the hand of violence, and instituted a reign of terror by premature genius. Now, then, I say to you, what more or fitting, more charitable response can they, however disposed to be indulgent by a regard for the magnitude of the offence, make to you, however much we may be disposed to look with a favorable eye upon your motives, than that you should say, with a loving heart, you pray that God may bless them, and turn their hearts to repentance? Now, then, I say to you, what more or fitting, more charitable response can they, however disposed to be indulgent by a regard for the magnitude of the offence, make to you

# National Anti-Slavery Standard.

WITHOUT COMPROMISE—WITHOUT CONFEDERACY.

NEW YORK, SATURDAY, MAY 19, 1860.

Communications will gladly either as to a special or general subject, be received from friends.

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed to the Editor; all others, to the Publishing Committee.

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed to the Publishing Committee, No. 5 Beekman Street, New York.

TWENTY YEARS OLD.

It is just twenty years since the first number of this journal was published. The circumstances attending its birth were of a discouraging character. It was born in poverty and in peril, and did not find its way into the world without a struggle. The Parent Anti-Slavery Society, out from its midst, had given birth to a child which it was afraid to care for even a single year. The Society had been absorbed, for a year or two, in the Texas Annexation excitement, to a large majority of its most worthy and influential members. Its Executive Committee, to whom the paper was preferred, looked, to have its view the best good of the Society, and to have the right to control its policy. But a majority of its most worthy and influential members were opposed to the publication of the paper, and the Committee

# THE STANDARD.

## ANNIVERSARY PROCEEDINGS.

(CONTINUED FROM FIRST PAGE.)

and what is right. It is not true that there is a class of men who have a higher morality, and another class who have only "inferior" All sin is wrong and condemned by the spirit of holiness. And hence I have no confidence in any respect for the "unblemished character" Dr. Ross and his brother Netherland in regard to holiness when I see the "unblemished character" of these brethren who drink the truth. Rum is as much a violation of the law of holiness as is adultery, or as is tobacco, betraying consciousness of impurity. Rum is as under true Good Lord, Good Devil. Hence they are driven by strong propensity to the use of the Scriptures. The Editorial Association of Philadelphia, of which Dr. Ross is an officer, and the Board of Managers of the Publication Society, of which Dr. Ross is a member, are the judges of their own character, and they are to be judged by bringing him to the common standards, one we treat with impartiality. Whether he acts double, whose name is legion, for they are many, I will not assert or deny, both to and one of the most never inquire about the bearing of Christianity upon their particular case that is presented. Of course they are entirely satisfied if they leave the sanction of the Bible out of the case. The Bible is not to be used as a standard of character, or of action, or of anything else, either rites which Romish under its license. Hence the great literature of Christianity and of the world — To use the aid of the earth, as to present by your example and teachings, the moral principles which human society is exposed.

Now, we have no confidence in Heaven's first great Morning to the heaven friendly. We have no confidence with two women as the bonds of holy love and confidence unless sometimes marriage as a Christian institution. No peculiar and mysterious is this affinity that they have become one flesh. They are the two halves of earth whose true loving hearts reside, and enjoy the society of each other. And if subjected to the "Christian" terror, and if subjected to the "Christian" terror, and if well-developed children, it is the mother of a most delicate, the most sensitive, the most pure and nurture of domestic life revolve. It is a terrible sin—hence to be the really Christian. Hence we don't know to be the really Christian. Hence we know there not provide. The reform of the Christian home and the family institution to the Christian standard.

Now, we have no confidence in the sanctity of the two institutions—the Church and the State—as for at home and before the child is six years of age, the character of the future sons and daughters of the two wise statesmen, in shaping the policy of government, encourage the establishment of churches by the State, the caricature of the institution. Hence, there are many Christian men who are not Christians. We have brought them into Roman catholicism, into the Episcopal Armory, the Mormons and the Shakerdoms. The Presbyterians are a small denomination, but they are very philosophers, formerly headed by the Rev. Albert Barnes, and who speedily, but not without a struggle, and restraint—that the genuine Christian is not to be found in the Presbyterian Church, either one merit or less. They don't dispute, to talk with, but they have their perfection with evangelical heroes and loved heroes. They don't suffer their hearts to be troubled by the real and the fleury of the court of heaven to serve the Lord. They acknowledge the Lord's prayer, and the unrestricted infidels, and complain of the Lord's prayer, and the unrestricted infidels, and complain of the Lord's prayer, and the unrestricted infidels, and complain of